

# IMPACT

West Long Community College Student Activities

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# IMPACT

Weekday Religious Education Quarterly

Vol. I

Fall 1967

No. 1

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# Editorials



In the spring of 1967 the Church Board of Education authorized the Department of Seminaries and Institutes of Religion to publish a quarterly house organ for disseminating information to our widespread staff. The new periodical is designed to assist administrators and teachers of religion on both secondary and college levels and will include articles dealing primarily with methodology, details regarding developments in the various facets of the program, personnel changes, and other items of special interest.

*Impact: Weekday Religious Education Quarterly* will be issued fall, winter, spring, and summer of each year, and the materials for publication will be prepared by the department editor, Albert L. Payne, in con-

junction with an editorial staff appointed by the administration and listed in the first number of the magazine.

We encourage teachers and administrators to forward to the editor articles and comments which might encourage and enhance teaching. While assignments will periodically be made for the preparation of articles and book reviews, suggestive contributions need not await such assignments.

The new year is approached with confidence. The program displays continual growth, both in the number of seminary and institute classes and the percentage of potential students participating in classwork. Our total number of participating students on the secondary and college levels will exceed 150,000. We now have some 800 full-time teachers and 2,000 teachers on a part-time basis. Our program reaches into 49 states of the Union and seven foreign countries — namely, Japan, Formosa, Canal Zone, and Germany. Missionaries of the Church are presently using our seminary course outlines in teaching religion in certain public schools of Finland and Bolivia.

The Church Board of Education has been generous in support of the educational program. Squarely before us lies the challenge of reaching all of the secondary and college aged youth of the Church so effectively as to hold them to the teachings of the Master and keep them on the highway to peace and happiness.

A stylized, handwritten signature of William E. Berrett in dark ink.

William E. Berrett  
Administrator



## KINDLING

A group of students were spending the night at an MIA home on Mt. Nebo. As the rays of light began to announce the coming day, the adviser of the group arose and gently fanned the remains of the fire of the previous evening. Patches of white turned to red, and he cautiously gathered the responding embers. Soon a small intermittent flame appeared, and it was evident that there were prospects of a warm fire. When the small flame had strengthened itself, the leader carefully added slivers of wood until the intensity of the flame warranted increasingly larger pieces of fuel. Finally the fire was ready for fireplace logs to warm and cheer the chilly room.

This issue marks the gathering of embers of a fire twice scattered and left to smolder imperceptibly. The fire was first lighted in 1937 and burned brightly for three years. (William E. Berrett was chairman of the editorial board for eight of the ten numbers then issued under the title, *Week-Day Religious Education*.) Fourteen years later a monthly mimeographed publication existed for about three years before the coals of the department's publication fire were once again scattered. Ten years have passed and President Berrett has once again fanned the apparently dead remains of the department's publication fire. Once again the embers have responded, and a feeble flame gives promise of warmth and light.

This organ is not primarily a medium for communication from the office to men and women in the field; rather it is hoped that it will become a medium of communication—a catalyst between teachers. When the coals of a fire are gathered, the weakest and the strongest are benefited; the whole,

therefore, becomes stronger through sharing. Communication is a catalyst by which additional strength can develop in the department.

Written communication may be as beneficial to those who write as to those who read. The following are among the advantages which come to writers:

1. Writing increases one's awareness of the art and technique of communication and challenges one to express his thinking as exactly and clearly as possible.
2. Writing helps one to analyze, organize, and criticize his concepts and permits one to get rid of the "garbage" and "straw" which surround his best thinking.

Some aspects of the potential lying within the embers—the dormant power within—need to come to life if the organization is to be strengthened. If this magazine serves as an outlet for the impatient souls whose energies are already yearning for expressions; if it stimulates those less vocally inclined to share their thoughts and experiences with others; if it motivates scholarship, helps crystallize thinking, and sharpens the tools of communication; if it provides the strength that comes from sharing high purposes; if it further unifies the far reaches of our endeavors; if it contributes to improved teaching procedures and skills; if dedication is ratified and spirituality is fed and strengthened—then the rekindling of the fire has not been in vain.

High hopes? Yes! The kindling is on the flame!

Albert L. Payne





G. Jack Kidd

Instructor, Logan Institute of Religion

# the role of a teacher in devel

When the opening bell bids students back from summer freedom and they file into the classroom, they bring with them the cumulative impact of all their past experiences. Some come from homes where the gospel has been taught by both example and precept; parental relationships may have been warm and understanding or quite strict and authoritarian.

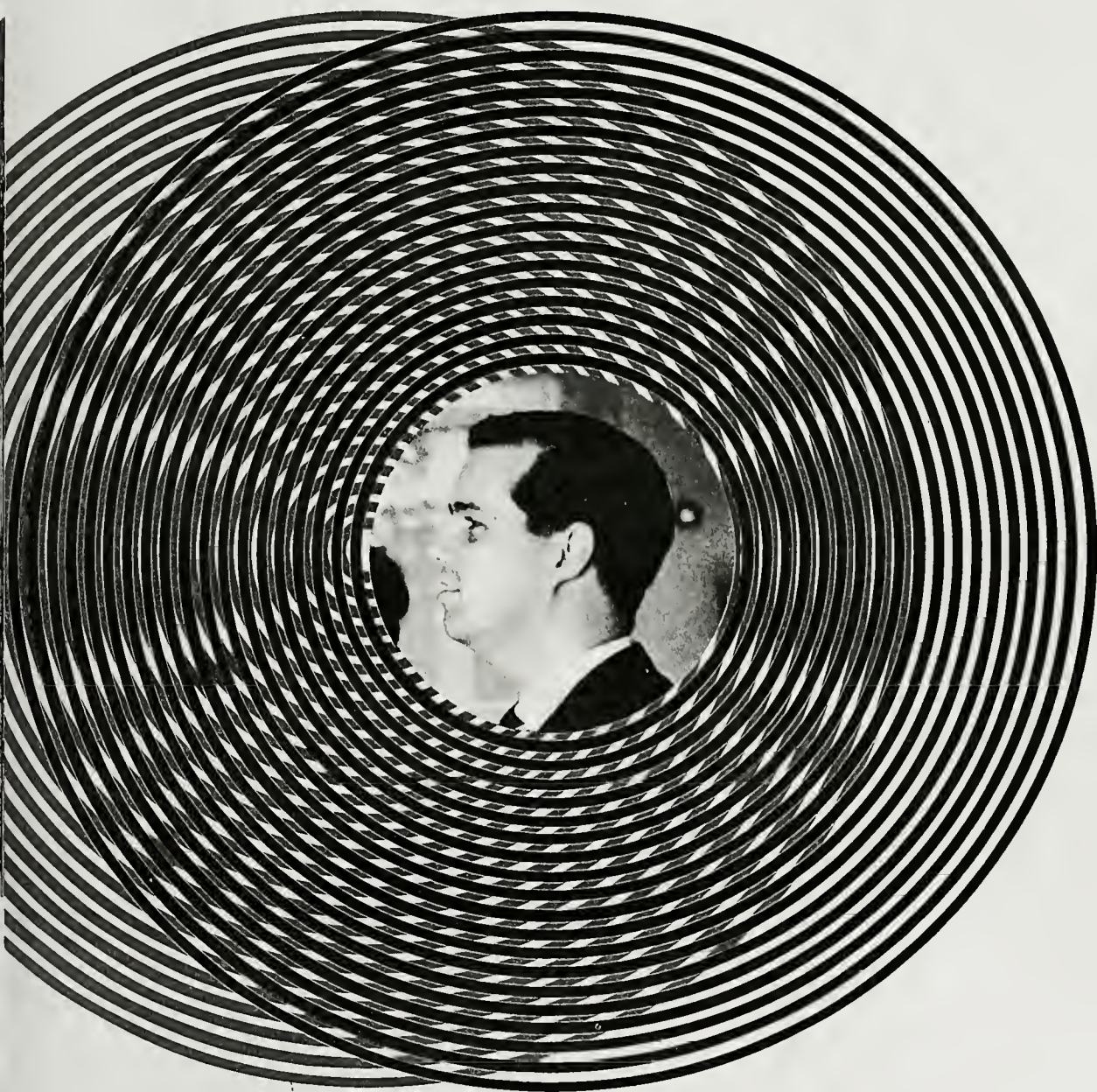
In addition to attitudes toward authority figures such as parents and teachers, youngsters bring their own expectations of what a "good" teacher should be like. Some would prefer that he concentrate on the task of teaching concepts, while others want and need a close personal relationship with him. A few students in every class are shackled by intrapersonal conflicts and emotional turmoil which blanket their world and block out the celestial light. Such a condition makes classroom communications which do not "relate" to them as futile as a non-tracked space probe. The charge to "feed the flock of God" when they have no appetite or when they yearn for a different seasoning on their food is sufficient to make faint hearts fail. Such situations are also challengnig enough to demand and reward a teacher's total resource and complete commitment.

The ability to break down fear and distrust is requisite to teaching the "greatest commandments" of the kingdom. Trust is a central need in any learning climate. It reduces fear and frees individuals to express their own thoughts and feelings; it enables them to listen to others with their heart as well as their ears. Such quality and quantity of interaction have been found to correlate positively with attitude changes. To this writer, President McKay's statement that "There is no road to the heart of God that does not lead through the heart of man" gives eternal perspective to this concept.

Attitudes are the basis of behavior. It seems natural that similar conditions for changing attitudes have been shown to correlate positively with behavioral changes. Some even note that pressured conformity to a standard, where the relationships between the receiver and the spokesman do not reflect trust and mutual understanding, can produce "boomerang" or rebellion. These findings further emphasize the absolute need for every teacher to develop a strong "we" feeling between class communicators, especially with himself. This climate cannot be built apart from interpersonal understanding and trust.

Perhaps teachers could find some methods from the field of small group research that could assist them to develop trust in their classroom groups. By definition a group is more organized and more enduring than just assemblages of people or "focused gatherings," but it is less organized than "formal organizations." To qualify as a group, members must share such general characteristics as common goals and objectives, relatively stable roles, values or norms, criteria for membership, and patterns of communication. To ignore group research implications in the classroom is to dichotomize the world of learning facts from

**oping and maintaining trust**





the world of living; in a sense it is to deny reality. An individual's attitudes are shaped and anchored in the groups to which he belongs. Attitudes can best be changed by changing group characteristics rather than by directly teaching individuals in or out of the classroom.

If this assumption is true, then we must be sensitive to another fact: A group comes into being and exists to satisfy the needs of its individual members. This is true whether the group under consideration is a couple dating or married, a family group, a classroom group, or ad infinitum. To be successful in changing its members, every group is faced with solving four problems:

1. Discovering and satisfying emotional needs of each member.
2. Discovering and satisfying specific task objectives of individual members.

3. Creating a satisfying emotional or spiritual climate in the group.
4. Achieving group's assigned task.

In an attempt to clarify and communicate concerns in a classroom group, the diagram reproduced below is submitted.

This diagram appears to have numerous implications for the teacher. Regardless of methods he employs in the classroom, small groups, lectures, or total discussion groups, he must consciously work to develop the proper spiritual learning climate. Granted that the Spirit of the Lord can take up the slack, it is not meet that any teacher unwittingly shirk his responsibility to create the desirable classroom atmosphere. This is especially true if he wants to change human lives and behavior in a permanent, meaningful way.

There is a real temptation for teachers

### Four Problems of Classroom Groups

Level of Need	Spiritual-Emotional Needs	Task Needs
	I	II
Individual Needs	<ol style="list-style-type: none"> <li>1. To feel secure; remove anxiety and fear; to be really understood and accepted unconditionally as a person, a child of God; to be respected.</li> <li>2. To have status; to be someone; to belong <i>with</i> and <i>to</i> others.</li> <li>3. Emotional freedom to communicate: to really listen and be listened to.</li> <li>4. To <i>trust</i> others so fully that it is proper to share worship of God and the reciprocal concern of Christlike brotherhood.</li> </ol>	<ol style="list-style-type: none"> <li>1. Physical comfort: heat, lights, chairs, facilities.</li> <li>2. Adequacy in the student role:               <ol style="list-style-type: none"> <li>a. Learn intellectual concepts.</li> <li>b. Experience the ability to communicate with others.</li> <li>c. Pass tests and fill expectations of the teacher, peers, and self.</li> </ol> </li> </ol>
	III	IV
Group Needs	<ol style="list-style-type: none"> <li>1. Ability to inventory the significant needs of its members.</li> <li>2. To do this it must have open, honest, and responsible communications appropriate to the need.</li> <li>3. To have communications it must create a climate of interpersonal trust.</li> <li>4. This requires an understanding attitude that is communicated and accepted as a group norm.</li> </ol>	<ol style="list-style-type: none"> <li>1. Ability to inventory and meet each member's special interests and concerns.</li> <li>2. To develop and maintain itself:               <ol style="list-style-type: none"> <li>a. Develop appropriate goals.</li> <li>b. Adopt norms: mutually accepted and understood values and procedures that are consistent.</li> <li>c. Establish relatively stable roles: leadership, followers, summarizers, etc.</li> </ol> </li> </ol>



(because we also are human and part of the present society) to feel the same anxieties and insecurities that students feel. At least we permit their contagion to enter into our soul when we meet a class that doesn't seem to "go." Too often we respond to apparent failure with increased anxieties and frantic "trial and error" application of new gimmicks and methods. The trouble is these techniques sometimes work in a superficial way. If gifted, we can overwhelm students with our power, wit, scholarship, and other high pressure techniques. But when overused these become self-defeating manipulations as far as permanently changing human life is concerned. They can dehumanize people and reduce children of God to "things" to be controlled. In *Man, the Manipulator*, Everett L. Shostrom, a very prominent and successful therapist, contends that we pay for this life-style of manipulations in frustration, boredom, hostility, and other earmarks of incomplete and unsatisfying lives.

I recall a few of my own past manipulative experiences similar to those related to me by very successful missionaries and student leaders on different campuses. A few had lived the letter of the law and gained the plaudits of men, but their hearts were yearning for the sweet reward available only through sincere interpersonal encounters and a quest to know God through really knowing his children.

J. Abner Peddiwell's thesis in *Sabertoothed Curriculum* (and one which I am ready to accept) is that manipulative behaviors are more pronounced in interactions between different generations — adult-youth, parent-child, and teacher-student. Culturally there is a certain tendency to view teen-agers with suspicion. They are not to be trusted. They are liabilities to the status quo and must, therefore, be controlled. From too many affluent youth and from "hippyland" comes back the echo, "Don't trust anyone over 25."

There appears to be a need for a new kind of relationship between adults and youth. Perhaps we need to lay aside the manipulative tools and titles that create distances which are already damaging. Though such an approach may be threatening to all of us who are relatively insecure, it appears to this writer to be an excellent prescription for the American malady of loneliness that David Reisman typifies in his *Lonely Crowd*: emotionally estranged, superficially friendly, and at home with "every-

one" but unable to establish deep and significant interpersonal relationships with anyone. It is this cultural inability to become interpersonally committed to care for each other that *CBS World Report* in February 1966 blamed for the disgraceful divorce rate in America.

Teachers of Christ's restored religion, above all others, ought to be *in* the world but not of the world. We should seek to understand in great depth the pressures of youth, collectively as well as individually. William C. Menninger of the Menninger Foundation states that there is more tension and anxiety in homes throughout the world than at any previous time in history. There seems to be a malady of "busyness" that catches people up in the race for worldly acquisitions to the point that they do not have time for one another, even in their immediate families. Family council meetings get relegated to second and third place by the press of meetings and social commitments.

Erich Fromm's hypothesis in *The Art of Loving* is that this condition stems from our culture's extreme competitiveness. Man is valued according to his possessions or his ability to exchange live goods (time, thoughts, services, etc.) on the labor market for money (dead things). The unconscious value taught is that dead things are more important than live things and a man sometimes, like the rich fool, becomes possessed by his possessions. He is no longer free to live his life according to the plan of God. Because we plan to place our lives on the labor market, we must "look good" to our employers to obtain good jobs and top salaries. To "look good" to the employer we must "look good" to our teachers in order to acquire grades and scholarships. For parental support and approbation we must "look good" to them. This pressure to "look good," to be "someone," produces pressures that lead to cheating, lying, and other infractions and estranges individuals from their own sense of being and integrity. These guilts, oftentimes coupled with those that emerge from dreams and fantasies so common in the natural developmental processes of children — especially boys — lead many young individuals to reject themselves and avoid at all costs too close a relationship with others. Many enter our classrooms insecure, anxious, distrusting themselves, and fearful of others — especially those in authority.

Often they are committed, first of all, to "look

*Continued on page 20*

# Book Reviews

## SCIENCE PONDERES RELIGION

Harley Shapley, ed.

New York: Appleton-Century-Crofts, Inc., 1960  
308 pp. \$5.00

Fred C. Goldthorpe

Associate director, Salt Lake  
Institute of Religion

In a unique endeavor to incorporate under one cover the personal philosophies of prominent modern-day thinkers concerning the conflict and/or reconciliation of science and religion, 18 scientists, representing many of the physical and biological disciplines, respond to the following queries:

1. Are "great" religions on their way to extinction because of science, or do they have a continuing and unassailable validity for today and tomorrow?
2. Are ethical codes of the past truly suited to our times, or must they be revised in the light of present-day knowledge?
3. Is there a recognizable purpose for man in the working of the universe on which science can shed new light?
4. Does a world in which nature is God and God is nature make sense if nature is defined as all phenomena and experience about which the scientific and rational mind can speculate or investigate?

The 18 independent papers included in this volume provide a spectrum of opinion ranging from the near agnostic to some true expression of profound faith in an all-knowing and purposeful-directing God. Frequently a nearness to what most Latter-day Saint scientists would accept as "directed evolution" is evidenced on the part of these "inspired" writers.

Several contributors decry the closed-mindedness of both scientists and theologians

and encourage the acceptance of any and all truth to the end that God is discoverable and that with faith in his being, coupled with untiring effort, all may be ultimately rewarded with such knowledge.

## A HISTORY OF CHRISTIANITY, READINGS IN THE HISTORY OF THE CHURCH FROM THE REFORMATION TO THE PRESENT

Clyde L. Manschreck, ed.

Englewood Cliffs: Prentice-Hall, Inc., 1964  
564 pp. \$13.25

George Strebel

Instructor, Cedar City Institute of Religion

As the second volume in Prentice-Hall's history of Christianity, this book follows the same general format as the first volume by Ray C. Petry.

Dr. Manschreck is a recognized scholar of the Protestant era and is qualified to present this period of Christian history to the scholarly world. In addition to his own preparation, accessible to him was a vast collection of basic primary documents covering the period of discussion. He does not depend to any great extent, however, upon opinions of scholars regarding statements by early reformers and Christian leaders. Instead, he presents original statements and allows the reader the freedom of his own interpretations.

The editor presents a documentary collection of significant writings of leaders of the Christian church. According to his own statement, he has not attempted to provide a complete collection of documents related to each period, but he has presented only those judged most significant which are not easily available



to students. Included is much information I personally have desired to have readily available in my own study of this period. Of necessity longer articles have been abbreviated, but Manschreck has excerpted with skill and wisdom to complement his own point of view.

In addition to selected writings, brief historical discussions of the periods covered in each chapter serve well as excellent overviews of various periods and establish patterns in which the documents are presented. Such statements produce an integrated story of the development of Christianity and provide historical perspective to various movements. Each chapter also concludes with a reliable list of supplemental readings and a chronological table locating events in perspective with other historical developments.

The book is illustrated with many pictures and cartoons which reflect attitudes of the time and add to an understanding of a given period under discussion.

No source book of this type can possibly satisfy everyone relative to materials presented, and such a problem is obviated by the selection of important documents included herein. The

editor follows a generally accepted pattern of organization when discussing the Reformation, but his treatment of more modern periods is subject to criticism. Supporters of many contemporary movements may feel slighted because of the possible neglect of their favorite developments. Obvious advantages, however, far outweigh possible problems.

The book is a significant work—possibly the best of its kind on the subject.

## **A RELIGIOUS HISTORY OF AMERICA**

Edwin Scott Gaustad  
New York: Harper and Rowe, 1966  
421 pp. \$8.95

### **T. Edgar Lyon**

Associate director, Salt Lake  
Institute of Religion; research historian for  
Nauvoo Restoration, Incorporated;  
author of several manuals.

Dr. Edwin Scott Gaustad, a member of the Department of History, University of California at Riverside, is author of two previous books,



*The Great Awakening in New England and Historical Atlas of Religions in America.*

Most students of American religious history have become accustomed to the treatment of this discipline in the tradition of Sweet (*The Story of Religion in America*), Olmstead (*History of Religion in the United States*), and similar writers who emphasize chronological, historical, and doctrinal items. Gaustad's book is entirely different in its approach and breaks with previous treatments of the subject—the type of book a reviewer occasionally finds which defies him to classify, interpret, or evaluate in the limited space allotted because of its distinctive organization and themes. An unusual book, brilliantly conceived and interestingly written, *A Religious History of America* is strictly up-to-date in its mechanical format.

Of the several hundred religious sects ordinarily discussed in histories of American religions, only a small fraction is mentioned. Such fast-growing religious movements as the Pentecostal and Holiness bodies and Jehovah's Witnesses are not even listed in the index. Large schismatic bodies of some of the major religious denominations are, likewise, ignored. In contrast, some of the numerically small bodies receive rather extensive treatment. Evidently the author has not been impressed by numbers, as he ignores statistics and makes no comparison of the numerical, political, or economic strengths of America's religions.

This reviewer's conclusion is that Dr. Gaustad chose to depart from the traditional historic coverage of American religions in an effort to present them from a different point of view. He appears to be primarily concerned with the impact of their doctrines and organizational methods on American theological development, social religion, and church life. In contrast to the relatively few sects which are discussed in any detail, is the broad study of various movements within the American religious communities. From the arrival of Columbus to the contemporary "God is dead" theology, the reader leaves the book with a feeling of having seen many exciting vignettes of pages from American religious history. He does not find a chronologically organized or denominationally-centered history.

Interestingly, The Church of Jesus Christ of Latter-day Saints is given more space than its numerical strength would justify when compared with other groups. Dr. Gaustad apparently

views it as a creative religion. (None of the other five schismatic groups descended from Joseph Smith's efforts receive any discussion.) Under the heading, "Utopianism," Mormonism is introduced in a chapter concerning religious freedom on the American frontier. Three pictures and a page of text are devoted to Joseph Smith, the Mormon migrations, and pioneering in the West. In the chapter on "Manifest Destiny," two lines and a half-page picture relate Mormon successes in Hawaii. Four lines are devoted to the Mormon seminary system in the treatment of weekday religious education. Of the eight color photographs in the book, one is the Brigham Young University campus showing the J. Reuben Clark, Jr., Library.

In hurriedly scanning American denominational history, Dr. Gaustad occasionally typifies the danger of jumping to conclusions without adequate study. One of such mistakes concerns the Mormons. He assumes that because Joseph Smith's followers attempted a community ownership of goods in Missouri in 1831, the practice continued in the Church.

In reality the book is a sort of encyclopedic history of men and movements that have shaped American religious history, heavily augmented with excellent quotations from primary sources.

## **FREEDOM, FAITH AND THE TWENTY-FIRST CENTURY**

Edgar H. Brookes  
Toronto: The Ryerson Press, 1966  
70 pp. \$3.50

Stanley R. Gunn  
Principal, Provo Seminary

Edgar H. Brookes, professor of history and political science at the University of Natal, Union of South Africa (in which country he spent 15 years as a member of the Senate), is well informed in world political affairs and has a moral philosophy coincidental with that taught by The Church of Jesus Christ of Latter-day Saints.

His work consists of a compilation of three lectures delivered at Queen's University, Kingston, Canada, in 1965 under Chancellor Dunning Trust. Written as lecture material, informality pervades the book, yet it is scholarly and challenging, based on the thesis:

... a good world is impossible without freedom, and that freedom is ultimately impossible without faith. Given these things, and given the indestructibility, unpredictability, and inner integrity of the human spirit, we can face the twenty-first century with hope. We may be plunged into an inferno of history, yet

Thence issuing, we behold again the stars.  
(p. 70)

We face a 21st century besought with rapid and radical changes. Although the world is seemingly bereft of fertile soil for freedom and faith, a reconciliation of these two basic principles is possible, despite problems which inevitably must be faced. Problems resulting from the resurgence of nationalism, population explosion, and automation must be met.

Numerically speaking, ours is an Afro-Asian world. Difficulties abound since wealth and knowledge belong to one group of countries and strength in numbers to another. The western world is accused by many of considering this Afro-Asian block a threat to freedom and faith, but the author contends that this exists through lack of a deeper knowledge of the meaning of freedom and faith. Liberty and equality cannot be scaled to likes and dislikes, despite brash demands of new nations.

The more problems facing the human race in the next century are examined, the more men realize that the ultimate remedy in the hands of humanity is the spiritual force in the hearts and minds of individuals, coupled with collective efforts of mankind. Freedom is based both on the individual per se and respect for the individual personality. "In each of us there is an inner citadel which none can unlock except ourselves, even God waits for us to turn the key."

Brookes concludes that freedom can only be maintained by free men, that freedom of the spirit must permeate into hostile institutions (governments), and that the guarantee of freedom is faith. Such freedom is an inner feeling of man beset with fears such as (1) the inability of truth to look after itself; (2) loss of power, intimidation, and following the herd; and (3) acculturation arising from an impulse to rebel against patronage and desire to realize oneself.

Men who would be free must refuse to be bound by racialism, nationalism, or continentalism. "Admit equality and you have freedom putting a foot in the door, for there is always freedom among equals."

Faith is daily life lived as it ought to be lived. Acceptable presuppositions of faith are: life is worth living; everyone is worthwhile; liberty, equality, and fraternity are essentials of the moral life; faith and reason go hand in hand; the spiritual matters as much as the material. Acceptance of these presuppositions is faith, and without faith freedom cannot survive. The faith of men has need to be strong, personal, real, and natural. "A man's creed is not what he thinks he ought to believe, but what he cannot help believing."

We can, therefore, postulate that faith of men is to preserve freedom into the next century. The artist, writer, philosopher—the men of faith—are all needed, as are the scientist and technologist, if our children are to cope with the next century which is so rapidly coming upon us.

## NEW TESTAMENT SURVEY

Merrill C. Tenney

Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953

465 pp. \$5.95

John F. Heindenreich

Principal, Granite-Skyline Seminary

An excellent reference book for either high school or college students, *New Testament Survey* is divided into five main sections:

- I. New Testament political, economic, and religious worlds: A concise and comprehensive survey of various Greek and Roman religions and philosophies current during the life of Christ.
- II. Gospels and life of Christ.
- III. Establishment of Church, resulting primarily from Paul's missionary labors recorded in Acts and the Pauline letters.
- IV. Early Church problems and resolutions reflected in pastoral letters of Timothy, Titus, Peter, and John.
- V. Technical matters of New Testament canon and transmission of text.

Having given his life to the study and teaching of the scriptures, Dr. Tenney is exceptionally well qualified to consider the New Testament. He received his Ph.D. in New Testament Greek at Harvard University and has taught

Bible and theology at Gordon and Wheaton Colleges. He is evangelical in spirit, conservative in scholarship, and ably upholds the traditional theological viewpoint.

Strong affirmation of faith in basic New Testament concepts of repentance and salvation through the redemption of Jesus Christ is a major strength of the book. Christ's personal claim to be the Son of God and Savior of the world, in addition to the reality of the resurrection, is emphasized. Total absence of agnostic speculation about sacred scriptures, so characteristic in commentaries of such caliber, is refreshing.

Many insights are provided by Tenney's discussion of the Gospels—especially Luke and John. If Paul did not write the Book of Hebrews (which seems conclusive to most scholars), then Luke becomes the principal writer of the New Testament as far as volume of material is concerned when Luke and Acts are combined. Luke follows the historical method in his treatment of both the ministry of Christ and the missionary labors of Peter and Paul. He is a careful observer, having received his material from the apostles who were eye-witnesses to the events about which he writes. "Luke's Gospel is strongly doctrinal," says Dr. Tenney.

The Gospel of John is treated by Dr. Tenney in a very penetrating analysis of John's own statement concerning the purpose of his Gospel:

*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

*But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*  
(John 20:30-31.)

Signs, belief, and life are the principal words which provide the logical organization of the gospel and the key to understanding its message.

The author makes his greatest contribution by emphasizing Christ's own testimony regarding himself as the Son of God and Savior of men. The principal theme of Christ's teaching is the kingdom of God with its inward and outward aspects and the resurrection as the crowning climax of Christ's life and ministry. Dr. Tenney defies all doubt that the Gospels each proclaim that Jesus has physically risen from the dead.

The amazing career of the Apostle Paul and his contributions to the New Testament are traced through four chapters of the most eventful and interest-packed material in the book. The lofty character of the great apostle shines forth, especially in his second letter to the Corinthians. Because of these living letters, Paul has had a dominant influence on Christianity for nearly 20 centuries. More than any other apostle, he changed the Church from a Jewish sect to a world Church.

In the area of technical textual analysis (where Dr. Tenney is best qualified), he offers the student an excellent study. It is assuring to learn how the precious jewel of the gospel has been made available to us by the faithful transmission of ancient texts. Appendixes are ample and extensive and will be helpful to the student. The text is generously illustrated with meaningful pictures. A study of this book will certainly increase a student's understanding of the New Testament and enable him to see how the gospel of Christ changed the world of the first century and continues to change men in all walks of life who will give the gospel an honest hearing today.

## Office Notes

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# Objectives of Religious Instruction

1. To help students achieve a real and meaningful testimony that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God.
2. To help students increase in faith and testimony of the restored gospel in the divine origin of The Church of Jesus Christ of Latter-day Saints.
3. To help students gain a fundamental and integrated knowledge of the whole field of religion and of man's attempt to find and understand God and his purposes.
4. To help students apply the principles and spirit of the gospel in every walk of life: in friendship, courtship, marriage, and family life; in study, work, and politics; and in Church and community life.
5. To help students increase in their love for the Church and in their ability to render effective service to and leadership in it.
6. To help students relate their growing understanding of the gospel to their continued study and thinking in academic fields so that they might learn to combine successfully a thoughtful appraisal of life with a firm and meaningful faith in the gospel.
7. To help students feel a growing sense of responsibility toward the community, the nation, and the world and to inspire them to utilize their faith, knowledge, and skills to be more effective and devoted citizens.
8. To help students recognize their great potential as children of God; to achieve maturity in their personal adjustments, self-understanding, and self-acceptance; and in their ability for creative living.
9. To guide students to an understanding of the meaning and purpose of temple marriage and to develop in them the desire to pattern their courtship, marriage, and family life to the high ideals and commitments of the temple.
10. To arouse in students the spirit of missionary work and to help them prepare in both mind and spirit for effective and honorable service in the mission field.
11. To help students increase in their appreciation for all the spiritual values of life and in excellence in all worthwhile endeavors.

# The Teacher's Image, Spirit & Tone



Boyd Beagley

Assistant to director for student activities  
Cedar City Institute of Religion



A seminary or institute teacher should be interested in developing a proper image, spirit, and tone with students who attend his classes. At times a teacher's image is not as good as it should be because of his community, school, and church activity. Negative comments about a teacher from parents or Church leaders will greatly reduce his effectiveness.

With proper teacher-community relationships, a teacher has a wonderful opportunity to establish the proper image and spirit with students. Following are a few suggestions on how to establish a proper image, spirit, and tone:

1. *Be enthused.* Proceed daily with an enthusiastic class session. If the lesson is vital and live, students will feel positive and enthused, too.
2. *Be interested.*
  - a. While students are entering or settling down, ask them questions individually about important functions in which they are involved at school. Compliment students on personal accomplishments. All students should feel sometime during the year that they excelled in something worthwhile and were recognized accordingly.
  - b. Be sensitive as to whether lessons have an influence on students in class. Be sensitive to students who need help the most; when the right opportunity presents itself, counsel with them. If a counseling opportunity does not present itself, look for the chance to be of help to students in some other way.
  - c. Be certain each student feels accepted in class. Students who participate often feel better about the class; they could participate in devotional or other class assignments.
3. *Be prepared.*
  - a. Be in classroom to greet students and set tone for the class, rather than being in the workroom running off material or setting up equipment at the last minute.
  - b. See that all business comes before or after the lesson. (The devotional is to help with the tone and spirit of the class, and business thereafter often destroys what good has been done.) Standing before the class sets the tone and spirit for the day by what is said or done by the teacher. If it is to be a "lighter" day, a joke or well-selected story might be in order. If the spirit is to be serious, it would then be well to tell a story which leads students into a spiritual mood.
  - c. Build student confidence by knowing the

subject. Prepare effective lessons by using current examples as they relate to the subject matter and have purpose in the lives of the students.

- d. Plan each lesson so that the needs of individual students are considered and met as much as possible.

4. *Be dedicated.*

- a. Be willing to "go the second mile" and spend what time is necessary to help students. Spend extra time in preparing lessons, counseling students, and generally being available and willing to be of help.
- b. Show special interest in students. Help them prepare talks, build radio sets, and do anything that will help get close to them. (Such a teacher does not come to seminary just before students arrive and leave right after the last bell of the day. Instead, he is available when students come to see him after school for counseling or a friendly competitive game of table tennis.)

5. *Be spiritual.*

- a. Realize that students must be helped to have meaningful spiritual experiences while in class. Know that students come to seminary and institute to learn about the gospel of Jesus Christ—not to hear about football, school problems, or war stories. They come to learn the gospel of "Jesus Christ and him crucified" and have a spiritual experience. This can be accomplished in the following ways:
  - 1) Help others in the classroom have spiritual devotionals. (These should vary considerably from day to day.)
  - 2) Bear testimony often enough informally to let students know of your conviction of principles being taught.
- b. Live teachings of the Church to the best of your ability. Pay tithing, attend meetings, hold family home evenings, observe the Sabbath, and be diligent in Church work.

6. *Be well dressed.*

- a. If students like a teacher and feel good around him, he will be able to create a better spiritual atmosphere and teaching situation.
- b. Know that students in high school identify with teachers who keep up somewhat with styles and dress accordingly.

*Continued on page 18*





Frank M. Bradshaw

Coordinator  
Institute of Religion  
California District

"Blessed is the man who in his lifetime has had one great teacher." Reflection on one's educational experience will probably reveal that most people come under the influence of only a few "great" teachers.

Teachers who achieve the category of greatness have many fine qualities, but perhaps the greatest identifiable one is respect for students. This quality ranks highest because it results in motivating the teacher to prepare himself



# Teaching is Listening, Hearing, Learning

as a person, scholar, and friend to make the educational experience of value to the student. Good teaching takes place not because of financial remuneration, fear of superiors, or status among peers (One questions whether teaching so motivated is good teaching!), but because of respect.

Respect for the student requires a teacher to listen to him in order that teaching can take place. It also requires the teacher to seriously evaluate and analyze what teaching really is. In order to make such a determination, it might be well to consider first what teaching is *not*. Certainly teaching is *not* telling, lecturing, or standing in front of. This concept of teaching results in the teacher "spewing out" facts and figures to the point where the student either gets mental indigestion or is figuratively "talked to death." Knowledge and information are only of value if they are or can be used. The merely well-informed teacher is the most useless bore on the earth.

This is not to say that telling, lecturing, or being in front of are not a part of teaching, but when teaching is narrowly conceived and restricted to any one area it ceases to be productive and stimulating and becomes destructive and detrimental.

Teaching *is* many things—perhaps more than one could list or discuss. In a very real sense teaching is life and living. Teaching *is*:

1. *Explaining and exchanging.* It is much more than telling. It is a two-way process be-

tween the teacher and learner.

2. *Listening or hearing.* This employs communication, for in the learning experience both the older learner (the teacher) and the younger learner (the student) must hear not only what is said but also what is meant.

3. *Understanding and feeling.* People are usually "down" on things they are not "up" on, and with understanding comes acceptance and feeling. Feeling in the learning experience

listening process is determining that you are going to listen. To emphasize the need you may want to "plant" a tape recorder in your classroom and then hear how much you monopolize or share the time.

2. *Focus attention.* The teacher should always show respect by tuning out all static and listening by focusing complete attention on the student when he is talking. This skill can be developed to a greater degree if attention is

seems to be the most vital because it usually evokes action. Real teaching takes place when the student is motivated with a desire to learn.

As here presented most teaching rests on listening. Some may consider the student the listener (and this he should be!), but equally important the teacher should also be the listener. It is through this channel that the teacher is able to sense the needs of the student and see into his world. This idea of two listeners suggests a need for the teacher and the student to be considered as a team. They learn together in this kind of relationship, and the teacher further indicates his respect for the student. Not only does he share knowledge, but he is continuing to learn.

The development of listening skills then should be an important consideration. Selectivity is the key to the art of listening, and one must listen critically and with patience to the good and beautiful if growth is to take place. This includes listening to others in depth and being aware of the deepest yearnings of one's own heart. A careful consideration of each of these points is invaluable in the development of the student-teacher relationship.

To further develop the skill of listening, the following points may be considered:

1. *Desire.* Many of the revelations given by the Lord start with the admonition to listen. He says, "Hearken O ye my people . . . , " "Hearken and listen to the voice . . . , " "Be still and know. . . . " Perhaps the first step in the

undivided in all relationships.

3. *State and repeat.* Many of the techniques of counseling are helpful in the teaching process, particularly those relating to listening. When statements are made it is well to state and repeat the crux of the comment verbally or at least mentally. If any controversy or misunderstanding develops, it is always helpful to state and repeat orally.

4. *Silence.* Many ideas and desires can be developed during a silent period. Some teachers and students are threatened when a silent period exists in a classroom period during discussion time. Perhaps the teacher needs to listen more carefully to determine what is taking place during silence. Properly used, silence can contribute to the learning process. One does not need to be threatened by silence in the classroom when questions are asked. The inexperienced or insecure teacher asks a question and pauses for a moment; when no answer is immediately forthcoming, he will often answer for the class. In reality periods of silence in the classroom can be very productive if used properly.

Here is a setting where a "great" teacher is in control: A question is asked and some students think, "Why bother discussing it. If I wait a minute someone else will answer." If no response comes from other students or the teacher, the student might think a little further and say in his mind, "No one is answering the question. Maybe I'd better give it some

thought." By this time a hand might go up and the teacher will acknowledge the hand with his eyes. The teacher in this glance indicates that he is aware and would like to give the other students a chance to think. Then students begin to think more deeply. "Maybe he will call on me; I had better get an answer ready." This student and the one who always raises his hand first are both given the opportunity to think more deeply.

5. *Understand the question.* Listen and find out what the question really is. A problem might be posed or stated which may or may not reveal the real problem. Probe carefully and try to sense the degree of emotion involved in order to determine if that which is stated is the real problem or a cover.

A concluding thought from the *Book of Tao* will emphasize the need for humility and respect in teaching:

"The wise wear common clothes and carry jewels in their hearts. They teach by doing, not by saying; are genuinely helpful, not discriminating; are positive, not possessive; do not proclaim their accomplishments, and because they do not proclaim theirs, credit for them can never be taken away. Whoever is self-centered cannot become loved by others; whoever seeks glory cannot become a true leader."

May all who teach stand humbly in the face of the teaching task and in this humility find the greatness that will make them equal to the responsibility. All teaching should be marked by respect which will be reflected in listening, hearing, learning.

## THE TEACHER'S IMAGE . . .

*Continued from page 15*

### 7. *Be humorous.*

- a. Let students know the teacher is one *with* them but not one *of* them. Help students to see that their teacher is not a "stuffed shirt." Laugh with them on occasion and enjoy their sense of humor. Control and regulate wit so that it is not out of proportion to other activities of the class.
- b. Use humor to lessen tension during some situations.

### 8. *Be versatile in method.*

- a. Use a number of methods so students do not get bored or restless. Students learn better when they are taught with a variety of approaches.
- b. Recognize the day when students are not emotionally able to have a serious lesson and have a review lesson or activity ready that will be of such value as to meet the needs of students. (Such days will not be very frequent during the year.)

### 9. *Be loving.*

- a. Show concern for each student. Make a sincere effort to see that each one feels he has made significant progress because of both his association with the teacher and exposure to the subject.
- b. Be certain every student feels that he is important. Show personal interest by:
  - 1) Attending school functions in which students participate.
  - 2) Making a personal visit to each home.
  - 3) Taking students to mountains for fishing or camping excursions.
  - 4) Getting involved in sports and discussing such with students who are interested.
  - 5) Maintaining consistently warm, friendly atmosphere in the classroom.
  - 6) Writing a short personal note on papers to be returned.
  - 7) Sincerely commenting privately to students about how much they are appreciated in class. (They could be told, for example, of the teacher's appreciation for the example which they set for others.)

A teacher who has a sincere love for students will have the first and most important quality necessary to be successful. When they feel this genuine interest, they will respond with a warm and cooperative spirit. Such a teacher may ask students to do almost anything, and they will be more than happy to comply with his request. Love of students seems to be most important if a teacher is to have the proper image with students.







*I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the Governor of the world, the Director of our souls.*

*I would have all men, and especially the young people of the Church, feel so close to him that they will approach him daily—not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls will be filled with thanksgiving for what God has done for them; they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from Him and that our minds will be enlightened and our souls thrilled by His spirit.*

*"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Test it from any source you wish, and you will find that there is not one phase of the Gospel of Jesus Christ which will not stand the test. And in your weakness, if you will undertake to embrace the principles of life everlasting, you will find them instilling upon your soul a benediction of the Holy Ghost which will give you a testimony beyond any possibility of doubt that God lives, that He is indeed our Father, and that His work is established through the prophet Joseph Smith. That is my testimony—the most precious thing in life.*

— David O. McKay

*God lives! Jesus is the Savior of this world! The Gospel of Jesus Christ is contained in fulness in ancient and modern scriptures is true! These things I know by the witness of the Spirit to my spirit.*

*As I know, so may all who will do the will of God know by the power of the Holy Ghost, even as the Lord promised in another dispensation: ". . . I will visit thy brethren according to their diligence in keeping my commandments." (Enos 10.)*

— Harold B. Lee  
*The Instructor*, August 1959, p. 251

*We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministration in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.*

— Hugh B. Brown  
*Conference Report*, April 1958



## THE ROLE OF A TEACHER . . . *Cont. from page 7*

good," to polish the apple. We worry too often about the package and not nearly enough about the internal eternal product. Sydney J. Harris implies that this concern for the exterior—clothes, appearance, social facade—involves many of us to the extent that we go through life never knowing the real person, living only through our functions as we almost mechanically respond to our environment. We die without ever having discovered our true identity and the personal meaning of our existence. This dehumanizing process has often been unwittingly furthered by good but unwise parents. They have been so concerned with "looking good" in their community, with having successful children, that they have manipulatively set unrealistically high expectations for their children.

Failure to measure up may be openly or covertly punished. The child feels like a failure, which is often enhanced by criticism and rigid controls, communicating, "You're inadequate. I don't trust you." Sometimes in an immature attempt to gain worldly status, parents have exploited their children by encouraging early dating and other social practices that make the child popular and "in" with the crowd. Too often "good" parents do not take the time to establish the relationship with their children that they may capitalize on such "teaching moments" to help guide each child to his own unique identity with its values and responsibilities. The latter course would be consistent with much of the Savior's parabolic teaching.

I have been hard on parents. Not intentionally! Nearly all who ever seek counsel are sincerely trying to do what is right. We are all caught in a world with great stress upon each individual—parent, student, and teacher. In the great finale to the Sermon on the Mount, Jesus talked about "wise" and "foolish" builders. He did not say "righteous" and "unrighteous." There is pathos in foolishness, but the results can often be as serious as unrighteousness. Perhaps as parents we are more to be pitied than censored for our folly.

We have to face the fact that when children are born they constitute a bundle of potentialities. They are here to learn from their own experiences, and parents "get there first with the most" in terms of fashioning what experiences each child shall initially have. As a parent I am grateful that Christ came into the world not to condemn it but to save it. I am grateful there are teachers in the auxiliaries and educational programs of the Church to help my children succeed. I am grateful and

humbled to be part of that team working to help other children rise to their full potential as children of God. I am grateful to live in a day when God's prophet has initiated new emphasis on home teaching and family home evenings. There are exciting changes noticeable in homes where the family group is dutifully following the Lord's program.

How do I perceive my role as a teacher? What can I do to help? Return with me to a discussion of the four problems of every group. Because teachers are trained extensively for their task, I propose that the greatest challenge we face is to have the Spirit of the Lord in our classrooms. Emotional-spiritual climate in the classroom is too often ignored or improperly understood. It requires all three of the weightier matters of the law—faith in God, truth or judgment, along with mercy (compassionate understanding). Consequently, a teacher must work to strengthen the classroom group because evidence suggests that attitudes and behaviors are affected more by group membership and interaction than they are through noninvolving experiences that appeal to the intellect but not to the heart.

As the authority figure in the classroom, I must next recognize that my behavior will serve as a strong model for whatever values and norms emerge in the group. If I must be able to trust others, then understanding them is essential. I must develop an attitude for vicariousness to empathize, to go outside myself. This can come through understanding young people in general. It requires sensitively listening for their honest feelings and not getting "hung up" on the words they use. It suggests that neither verbally nor nonverbally will I communicate a personal judgment of "You are wrong and I am right." Instead, I will understand my respective position and the basis on which my opinions rest. This does not imply that I yield my positions—only that I be true to my convictions. In addition, it suggests I preserve the integrity of others, as free agents under God, to assume responsibility for decisions after we have shared our data. I must avoid the temptation to make his decisions for him or in other ways relieve him of personal responsibility. I must trust him with God's help to find the truth.

If students are anxious and insecure, new problems may arise. They may try to avoid such personal responsibility and, instead, attempt to dominate class discussion or employ other manipulative techniques for gaining status and recognition. They may withdraw from others, and, thus, they communicate only

through their nonverbal behavior. I must learn to be observant and listen to these also. Sometimes it becomes necessary to tactfully explore or confirm my assumptions about the meaning of their behavior. This should be done in the security of a confidential encounter. Rapport for this type of communication can come in conjunction with seeking their help for some honest and worthy activity. It is a compliment to one's sense of worth to be asked to help another. Jesus demonstrated this in his approach to the Samaritan woman at the well in John 4. She was totally surprised but honored that a Jewish rabbi would ask anything of her—a lonely, rejected, and self-rejecting woman with more problems than an entire roomful of students. The outcome was that he helped her to the greatest of all gifts. The condescension of Christ is a worthy model.

But before I am ready to explore the inner chambers of another's heart, I should make sure my own motives are divine. Continual and sincere worship through fasting, prayer, scripture study, and service to others are requisite. First John 4 assures us that perfect love casts out all our fear. Not many have arrived at this point. I may need to take up a manipulative tool but use it without manipulation. If I am to have a real religious experience in the class, I may indicate to my students that I am at a "dilemma point" because I need their help. This cannot come without reciprocal expressions of concern.

When Jesus suggested that we do unto others as we would have them do unto us, he was stating more than the Golden Rule. He was expressing a law of interpersonal relations. If I want others to trust, then as a teacher I must model trust. This may require that I step out from behind the teacher role and trust some of my own human concerns to the custody of my students. It may necessitate confessing my insecurities and fears if they exist. Whatever I do ought to be under the prayerful inspiration of the Lord and ought to be done in the interest of students, not to build up my own image or to establish "control" over them. This act of sharing and listening for feedbacks requires "risking" some of myself.

The teacher's role presupposes leadership. Someone must take the lead in risking to develop a relationship with others. It is presumed that the teacher is held responsible. Confirmation of this idea is expressed in the Savior's counsel to the Brethren in Matthew 16:24: *If any man will come after me, let him deny himself and take up his cross, and follow me.* To deny one's self suggests that

the prime motive is another's welfare. To take up the cross is a voluntary act, not something thrust on us by sickness or calamity. The cross was not something Jesus *had* to do, he bent over and picked it up. It required active effort. It was not passive. Lastly, it required "risk taking"—sacrificial service. This was the path of our Savior. It must be our path also if we dare to follow in his footsteps and "lead a soul unto salvation." The joy, the peace, which he promised is real, but it is "not as the world giveth."

In conclusion I am almost insisting that to develop trust in the classroom the teacher must know himself and be willing to reveal himself as a fellow traveler on the divine road to perfection. He must not be a "pious" image of perfection, but a struggling human being who can understand and be understood.

The preceding ideas suggest two quotes from latter-day prophets:

*The greatest battle of life is fought within the silent chambers of your own soul. It is a good thing to sit down and commune with yourself and decide in that silent moment what your duty is to your family, to your church, to your country, and to your fellowmen [students].* (David O. McKay, *Conference Report*, April 8, 1967.)

Brigham Young's emphasis is equally pertinent:

*The greatest lesson you can learn is to learn yourselves. When we learn ourselves, we learn our neighbours.*

*When we know precisely how to deal with ourselves, we know how to deal with our neighbours. You have come here to learn this. You cannot learn it immediately, neither can all the philosophy of the age teach it to you: you have to come here to get a practical experience and to learn yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly learn himself, without understanding more or less of the things of God; neither can any being learn and understand the things of God without learning himself: he must learn himself, or he never can learn God. This is a lesson to us; . . .* (JD 8:334-335.)

On the basis of the above, it appears that each classroom is a real life laboratory of learning. Teacher and student, by learning to trust and responsibly share their data, can come to know themselves and each other by truly doing what Nephi counseled: . . . *liken all scripture unto us, that it might be for our profit and learning.* (1 Nephi 19:23.)



# THE NEWS IN BRIEF

## UNDERNEATH THE SURFACE

Robert J. Matthews  
Research editor

Two men standing on the deck of a ship far at sea were discussing the vastness of the ocean. It was the first voyage for one, and while they talked he remarked: "This is the first time I ever saw so much of anything!" To this the other replied: "And you are only looking at the top of it."

Most of us have seen the statistical reports of the Department of Seminaries and Institutes of Religion and, therefore, are aware that expansion is taking place. Yet if we look only at the statistics of a report, we see only the top of it.

In order to maintain an awareness of the exact situation throughout the length and breadth of the system, frequent and meaningful reports to the administration are necessary. The development of adequate report forms requesting pertinent information and the collection and consolidation of that information into an accurate and revealing picture are indispensable facets of the department.

But what is the story the statistics really tell? What lies underneath the surface? What does the expansion and growth of the seminary and institute system mean in thousands of Latter-day Saint homes, in neighborhoods, in stakes and wards, on college and university campuses, in the mission fields, in the United States, in foreign countries, and in the central office of the department at Provo?

### The Past Five Years

Here is what has happened in the department in the past five years. The number of students has increased as follows:

	1961-62	1966-67
Released-time seminary	44,390	61,035
Nonreleased-time seminary	23,925	38,574
Indian seminary	3,882	11,145
Institute	13,331	33,027

The number of teachers has increased as follows:

	1961-62	1966-67
Released-time seminary	378	454
Nonreleased-time seminary	1,067	1,835
Indian seminary		
Full-time	*	36
Part-time	*	48
Institute		
Full-time	64	111
Part-time	38	99

\* No figures available

The number of buildings in which classes are held has likewise increased:

	1962	1967
Seminary buildings	126	171 + 21 add.**
Indian seminary buildings	3	7 + 3 add.**
Institute buildings	22	41 + 5 add.**

\*\* Represents additions and enlargements to existing buildings.

It must be noted that the nearly 2,000 non-released-time seminary classes are held in ward and stake meeting houses and, therefore, are not reflected in the above building chart. Part-time institute classes also are generally held in rented quarters and are not reflected in the building figures.

All figures are significantly increased in the 1967-68 year, although exact data is not available at press time.

### What the Statistics Mean

These reports show what is happening in the Church and in the Department of Semin-



aries and Institutes of Religion. Underneath the statistics, in the lives and daily activities of human beings, it means that alarm clocks are ringing all across the nation and even throughout the world where nonreleased-time seminary classes are being held in 49 of the 50 states and in seven foreign countries (Canada, Japan, Mexico, Finland, Panama Canal Zone, and Guatemala).

It means that car pools are being organized in neighborhoods and parents are getting their teen-agers off to seminary classes an hour or more earlier than the normal day would otherwise have required. It means that high school and college students are getting social, spiritual, and academic experience with other Latter-day Saint youth, which, otherwise, they would not have. It means that bishops, high councilors, and stake presidents are becoming involved in the weekday religious education program through interviews with students and teachers, assisting with enlistment, visiting classes, attending special events, and in graduation exercises.

It means that Church leaders are seeing the fruits of all of this activity. Mission presidents report that missionaries who have had seminary and institute training are generally able to handle missionary work sooner than those who have not had this experience. Stake and ward leaders find that seminary and institute students are better prepared for Church service.

It means that in 1967 there were 32,104 seminary and institute students who received graduation diplomas or certificates of achievement, indicating that these students successfully completed the prescribed courses in scripture and Church history studies. It means that the wholesome effect that this will have on parents, younger brothers and sisters, and nonmember

friends, in addition to the effect on the students themselves, is beyond calculation.

It means that expansion begins when an increased number of students enroll in the classroom. Existing classes become larger, new classes are organized where previously there were none, and immediately there is a need for more teachers and more classrooms. As the process continues the need for supervision and administration increases and more principals of seminaries, more directors of institutes, and more coordinators are appointed.

It means that teachers need supplies; and that classrooms must be equipped with furnishings—more textbooks, more teaching aids, more chalk boards, more record players, more movie projectors, more desks, and more everything become an immediate need.

It means that the demand for more texts, more lesson plans, and other teaching aids increases the need for more help in production. It means more direction is needed in shaping the curriculum—more course writers, more researchers, more artists, more typists, more editors, and more printers are needed.

It means that to appreciate the growth of the department one must be cognizant of the interrelatedness of many areas involving students, parents, classroom teachers, ward and stake officers, administrators, researchers, statisticians, teacher trainers, curriculum developers, producers of supplies, distributors, and the constructors of buildings.

### **The Provo Office**

It means that the impact of expansion is reflected in the administrative offices of the department in Provo where there is a significant increase in the number of persons associated with nearly all phases of department

activity—especially in curriculum development, research, teacher training and placement, production, and distribution.

It means that department offices responsible for production, supplies, and distribution frequently add to their personnel force and twice within the past three years have had an enlargement of their storage area and workrooms, occasioned by the heavy demand required to produce hundreds of thousands of teacher and student manuals and supplies. The boxing and shipping of supplies is in itself a major accomplishment.

It means that the task of administering such a far-flung and complex school system, including the financial arrangements and the many facets surveyed in this article, is a weighty responsibility involving approximately 3,000 teachers and administrators and 150,000 students. It means that when one talks of expansion, he talks of a chain of interrelated reactions that are felt throughout the whole Church.

### The Future

The future looks promising. Projections indicate that we are at the beginning of a great trend in the department and that the activity underneath the surface that is reflected in the statistical reports will increase.

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## NEWS BRIEFS

Ward H. Magleby

David C. LeBaron died March 29 of complications following a successful kidney transplant. The donor was his brother, Richard, a new teacher at Magna Seminary.



Mr. LeBaron was born April 5, 1936, at Lethbridge, Alberta, Canada. He attended elementary school in Taber and graduated from

B.Y. High. He was completing requirements for graduation at Brigham Young University at the time of his death.

He was engaged in business and real estate for several years before entering the Department of Seminaries and Institutes of Religion. His first assignment was at Granite-Skyline Seminary in 1962, followed by a year at Pleasant Grove and a year in a multi-assignment at Pleasant Grove, Orem, and Orem-Lincoln Seminaries. At the time of his death he was teaching at Provo-Farrer Seminary.

Surviving Mr. LeBaron are his wife, the former Lindalie Austin of Provo, and four children—David Quinn, 6; Harold Todd, 5; Ronald Tracy, 3; and Jared Clayton, 1.

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Wallace Montague, principal of B.Y. High Seminary, lost a son, Mark, in an industrial accident. The youth was being processed for a mission.

Other personnel having lost children in death during the year are David Mangelson, principal of Payson 9th Seminary (Siamese twin); Carl Havens, teacher at Idaho Falls-Skyline Seminary (twins); and Lyle Southam, principal of Arimo Seminary.

Heartfelt sympathy is extended to all who had cause of bereavement by such loss.

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A record number of new teachers—124 in all—were hired this year by the department, according to Marshall T. Burton, coordinator of teacher training and placement. These neophytes have proven to be of top quality. Being aware of the high standard for acceptance, only those who had a sincere desire to work with the youth of the Church in a formal classroom setting applied for training.

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There are 165 students currently enrolled in preparatory classes at Brigham Young University (Religious Education 270, 371), together with 47 at the Logan Institute, 27 at Salt Lake, 17 at Ogden, and 17 also at Cedar City—a total of 273. Others will shortly be in training at the Pocatello Institute. An additional 27 students are currently student teaching in seminary. These figures could well be duplicated for the spring semester.





Teachers who detect in students, particularly on the college level, attributes which they think would insure success in our teacher training program should encourage such students to think seriously about the possibility of pursuing this course. It appears the present trend of 100-plus new teachers each year will continue.

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With Brigham Young University limiting enrollment, "the field is white all ready to harvest" relative to the establishment of Deseret Clubs. Stake and mission presidents in most areas of the world have been asked to make a survey of Latter-day Saint students enrolled in colleges and universities within the confines of their geographical-ecclesiastical territory.

In instances where but relatively few students are found, ecclesiastical authorities are encouraged to organize such students into clubs. Such organization permits them to study the gospel in an organized fashion and to associate socially in groups where standards of the Church are maintained. Testimonies are thus strengthened, activity in the Church generally is enhanced, and temple marriages result therefrom.

With campus status clubs also serve as a great missionary tool, being able to advertise activities of the club and the Church generally in campus publications.

In addition to the many clubs in the continental United States, very active organizations function on the campus of the University of Korea and at Oxford University. It is expected shortly that several groups will be organized in Korea.

With the establishment of every Deseret Club, it is hoped the group will develop into a part-time and eventually into a full-time institute of religion with a director and physical facilities in which to carry on the program.

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Announcement is made of the appearance of President William E. Berrett in the 1967 edition of the *Dictionary of International Biography* which will shortly be off the press. Published in London, England, the dictionary includes individuals of outstanding accomplishment throughout the world.

President Berrett is also a repeat in the 1966-67 edition of *Who's Who in America*.

Congratulations are extended to our leader, most worthy of such recognition.

## IMPACT: BOARD OF DIRECTORS

Functioning as members of the board of directors of *Impact* are P. Wendel Johnson, director of Ogden Institute; Dan J. Workman, director of Logan Institute; Grant R. Hardy, seminary coordinator of Salt Lake City district; Stanley R. Gunn, principal of Provo Seminary; and Calvin P. Rudd, teacher at Granite Seminary.

Editor Albert L. Payne proudly wears a pin on his lapel symbolic of 25 years service to the department. In fact, he was the recipient of this honor two years ago. His assignments have been varied and challenging, qualifying him well for his present position. He began as a teacher in the Jordan-Sandy Seminary in 1941 and later taught in seminaries at Delta, Provo, Orem, Springville, and Spanish Fork. For the past 11 years he has been affiliated with the Salt Lake Institute, most recently as associate director. He holds bachelor's and master's degrees from Brigham Young University and has done considerable graduate work in addition thereto.

Editor of *Impact* is but part of Mr. Payne's assignment. By virtue of his position as department editor, he is responsible for the final product of all materials produced by the department.

Starting his 27th year with the department is Ward H. Magleby, assistant editor of *Impact*. He has been principal of seminaries at Manti and B.Y. High. In addition to assistant in the editing department, he also serves currently as national secretary of Deseret Clubs and director of publicity. Degrees—bachelor's and master's—were awarded him by Utah State University.

P. Wendel Johnson has been with the department for 21 years, having served as principal of the Alterra (Roosevelt), Roosevelt, and Utah State Industrial School Seminaries. He has been director of the Ogden Institute since 1962. A graduate of Brigham Young University in 1950 in secondary education, he also holds a master's degree from the same institution in personnel and guidance, as well as an Ed. D. degree in guidance and personnel from Boston University. Recognized as one of the outstanding leaders in his field, he has served as psychotherapist at Fuller Memorial Sanitarium in South Attleboro, Massachusetts, and has taught at the University of Rhode Island and at Boston University.





The patriarch of the group is Stanley R. Gunn who is beginning his 36th year with the department. He was first principal of the Roosevelt Seminary. He then served as teacher and later as principal of the South Cache Seminary. He began teaching at Provo Seminary in 1943 and later became principal thereof. He has a bachelor's degree in history and a master's degree in religious education, both from Brigham Young University. He has done considerable research on the life of Oliver Cowdery and has authored a book so titled.



Relatively new in the program is Calvin P. Rudd. He served for three years as an early-morning teacher in Salt Lake City and began his current assignment in 1964. He is a graduate of the University of Utah in history and is working on his master's degree at Brigham Young University.



Grant R. Hardy was an early-morning seminary teacher in Salt Lake City for several years before coming into the program on a full-time basis in 1955. His first assignment was principal of the Morgan Seminary. He also served first as teacher and then principal at East Seminary in Salt Lake City. This is his first year as a coordinator. He holds a bachelor's degree in accounting from the University of Utah and is currently working on his master's degree at Brigham Young University.



A graduate of Utah State University in secondary education, Dan J. Workman also holds a master's degree in educational administration from this institution. He was awarded an Ed. D. degree in counseling from Washington State University. He began his career with the department in 1950 as a teacher at the Cedar City Seminary. Before coming to Logan he served as director of institutes at Moscow, Idaho, and Pullman, Washington.





# THE TEACHER'S ROLE IN DEVELOPING LEADERS

Ronald T. Daly

Assistant to director for student activities  
Logan Institute of Religion

At our recent fall seminary and institute convention, a seminary student related his experience of the previous year in the seminary regional leadership program. As he was speaking to the group, he expressed this thought: "I was able to grow and develop in my position of leadership as you 'unshackled' me and let me experience being a leader."

It was significant to me that he used the term "unshackle." Too often we go through the motions of delegating authority and avoid granting students real freedom to experience success or failure. I think John W. Gardner had this in mind when he said, "All too often we are giving our young people cut flowers, when we should be teaching them to grow their own plants." (*Self Renewal: The Individual and the Innovative Society*, p. 21.)

An effective teacher is concerned with developing talents of those around him. To do this he must really believe that students have the ability and right to participate in significant leadership positions. Earl V. Pullias stressed the need for personal experience when he said, "The teacher can be sure that every student who has a vivid experience will learn . . . . He learns from his experience (his interaction) and not from the experience of the would-be teacher . . . ." (*Toward Excellence in College Teaching*, p. 17.)

Our seminars and institutes can be leadership laboratories. Here students have the opportunity of actually experiencing leadership positions and experimenting therewith. They may take part in planning an agendum for a student council meeting, organizing a social activity or conducting a meeting. As teachers we need to be concerned with seeing that these are meaningful learning experiences for students.





Each teacher who is charged with the responsibility of training leaders has three practical and fundamental functions or responsibilities:

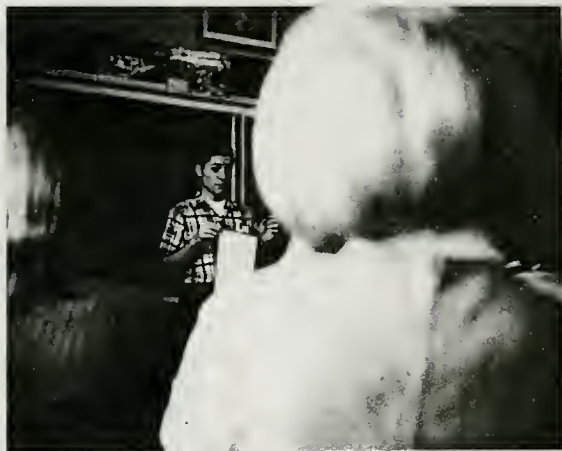
1. *To help leaders clearly define their purpose for coming together.*

Before beginning to make specific plans, it is important that leaders have a clear understanding of what they want to accomplish by holding a meeting or having an activity. Goals should be set by group consensus rather than imposed by the teacher. Ernest M. Ligon indicated one of the most significant findings from his research was the importance of students setting their own personal learning goals. When a person or group sets goals, included also should be a personal investment or commitment to see that the objectives are reached.

Following are two examples indicating how student leaders should function:

- a. A student executive council is planning an opening social. The first problem to be considered should be, "What do we want to accomplish by this social?" One goal may be to help people get acquainted. Such a goal gives direction in selecting the type of activities which will be most appropriate. A movie in a dark setting and void of personal interaction would be a poor choice for helping young people get acquainted. A more appropriate activity for this objective would be to divide into small discussion groups, periodically rotating each member. This provides personal interaction in face-to-face relationships.

- b. When planning a council meeting, executive officers should ask themselves, "What do we want the people attending this meeting to experience, feel, or learn? Why is this important?" After determining what they want to accomplish, they discuss how this can best be done — i.e., by inviting a resource person,



group involvement, visual presentation, or panel discussion.

A teacher can be most effective in helping students by modeling similar behavior in his initial experience with his council. As they meet for the first time, they should clearly define their purpose for coming together as a council and decide how this purpose can best be accomplished.

I repeat: The first responsibility of a teacher concerned with training leaders is to help them set personal goals. These goals will provide necessary direction and give them a basis for later evaluation. As John W. Gardner stated, "We are just beginning to understand that freemen must set their own difficult goals and be their own hard task masters." (*Excellence: Can We Be Equal and Excellent Too?*, p. 160.)

2. *To help students become conscious as leaders of the process that takes place when a group of people work together.*

Process is the interpersonal human relationships which exist in every group. Too often we become so involved in the task that we overlook the feelings, needs, and concerns of people.

A good leader recognizes that he must learn to work effectively with others. He does not function in a vacuum but is constantly interacting with people. As teacher he needs to devise ways and means of helping students be more aware of the impact of their behavior on others. He can be of significant help if he develops a sensitivity to interpersonal processes.

Here again preaching is not the most effective means. When an appropriate situation presents itself (i.e., in a council meeting which is really "bogged down" with signs of apathy, nonparticipation, or conflict between mem-

bers of the council), the teacher can facilitate significant learning by asking the council to pause and take a good look at what they have just been experiencing. A helpful exercise in such situations is to have members of the group close their eyes and recall happenings of the previous few minutes. What kind of feelings were generated? Ask them to put these feelings into descriptive words. Write them on the board and discuss the significance of their meanings. Much data is thus ascertained about the group.

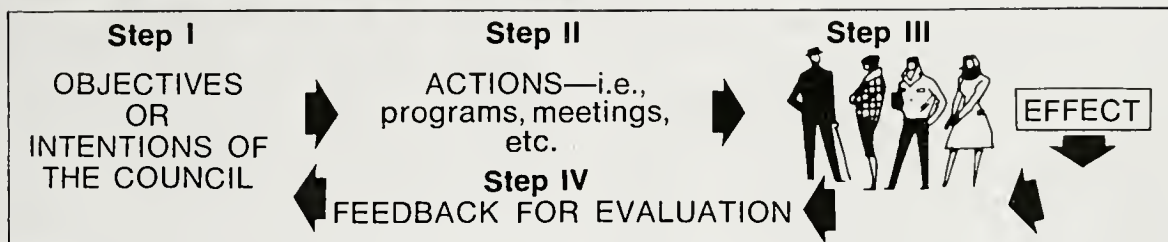
We need to build learning experiences into our relationships with students. Too frequently we sit back and criticize a poor meeting when we should take advantage of the opportunity to learn from what we are experiencing. This past summer a graduate student came into my office. He was very critical of poor organizational patterns of Church meetings. After listening to his criticism, I asked, "Who is this person 'Church' that is causing you so much concern? Have you ever discussed your feelings with leaders of the group or suggested ways of overcoming these problems?" Of course, his answer was, "No."

It is easy to get locked into a complaining syndrome and put the blame on the Church. We should remember that meetings are planned, carried out, and attended by people, and that what happens therein is the responsibility of all who participate. The challenge is to develop a climate in which a person can and will express how he really feels about what is taking place.

3. *To help students evaluate what they are doing. They must constantly ask themselves, "Are we accomplishing what we set out to do?"*

The following model illustrates the process of evaluation:





Our intentions or objectives are translated into action (i.e., programs or meetings for people). These programs or meetings have an effect upon those who participate. What this effect is exactly we will never know unless we have some means of obtaining feedback from participants.

Step IV of the model, "Feedback for Evaluation," is usually omitted in many of our programs. When such omission takes place, we do not know the effect of that activity. We can spend a great deal of time defining our objective, but whether or not we are making progress is not known until we receive the necessary feedback.

After a very ineffective student council meeting, I met with the executive officers and posed the question, "What are we trying to accomplish this morning?" Someone answered, "I don't know, but I think we really 'dropped the ball.'" After exploring with them the importance of having a purpose for every meeting, we moved into a discussion of an agenda. We read together the section from Elder Paul H. Dunn's book, *The Ten Most Wanted Men*, on the importance and use of an agenda. At the close of this discussion, we all had a better idea of how to improve our meetings.

I cite this example as a way in which we can help students learn from a real experience. The closer we are to the actual experience evaluated, the better.

I suggest five guidelines for giving helpful feedback to our leaders:

1. Before feedback can be most effective, a meaningful trust relationship must be established with students. An attitude of helping, not hindering, must prevail. Motives must be right.
2. Be sensitive to the information the group is to use. Timing is important, and material should be presented as near as possible to the time of the occurrence of an event.
3. Use descriptive, not accusatory, statements.
4. Leave the responsibility for action to others after feedback has been reported.
5. Small amounts of feedback are often more effective than large doses.

Task evaluation is vital to the development of leaders. It can easily be overlooked without someone to make us aware of its importance. We should continually say to each other, "We have something good, but what can we do to make it better?"

In summary our challenge as teachers is to unshackle student leaders—give them the freedom to experience success and failure, assist them in clarifying what they are really trying to accomplish, help them to be conscious of the process that is taking place in their group, and aid them in developing an effective method of evaluation—so *they* can learn from what *they* have experienced.



*The Gospel of Christ is the Perfect Law of Liberty. So says James the Apostle. But liberty does not mean license, nor does the Gospel stand for antiquated tradition or for present day speculation, religious or irreligious. It embraces all truth, whether in science, philosophy, art, or any other department of knowledge. God himself is its Author, its fountainhead, and divine revelation is the channel through which it flows.*

*The Gospel is a great system of laws, a code of eternal principles, whereby the omnipotent and all-wise Creator, our Father in Heaven, proposes to lift fallen mankind, his sons and daughters, and not only save them, but exalt them to his glorious presence, and so far as they prove worthy and capable, share with them the empire of the universe.*

— Orson F. Whitney  
Conference Report, October 1930

*The Lord has summed up the gospel in these words: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom." (D&C 39:6)*

*What is the gospel then? . . . It is not a way of life—it is the way to eternal life. It is the science of salvation. I quote from something our late beloved brother, Orson F. Whitney, wrote some years ago when he said:*

*The principles which compose the gospel—and not merely the first principles, but all that have been or will ever be revealed are self-existent and everlasting in their nature. They have existed from all eternity, and will exist through all eternities to come; for they are absolute, essential, uncreated truths, without beginning of day or end of years, the same yesterday, today, and forever. Concerning the time, place, and method of their compilation . . . it is no man's present province to inquire." (Elder's Journal 4:26.)*

— Harold B. Lee  
Conference Report, April 1959

*. . . teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things pertaining to the kingdom of God, that are expedient for you to understand; Of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad the wars and the perplexities of nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.*

— D&C 88:77-79







